

# BLUE GRASS BLADE.

IT IS A HEATHEN IN THE INTEREST OF GOOD MORALS.

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High and Ashland East Side

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Charles L. Moore  
Editor



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copies this spring. Do your  
part.

## ON THE ROAD TO KANDALUSAN

On Monday, March 13th, I was told  
to get ready to start in an hour for  
Daly. I did not take five minutes to  
get ready, for I had no packing to do,  
and at daylight I set out with—or,  
rather, "in custody of"—a young sol-  
dier called T. Hara. Hara San, who  
speaks English well, was a delightful  
traveling companion, and, moreover,  
quite a character in his way, posses-  
sing as he did, in an exceptional de-  
gree, the Japanese qualities of tact,  
good humor and physical endurance.  
He said to me, "Sir you will be much  
civilized when you reach Daly," mean-  
ing that I would have an opportunity  
of getting a good wash, and I thank-  
ed him for this pleasing, but well  
intentioned comment on my personal  
appearance.

Impervious to Christianity.  
During our little trip to Daly Private  
Hara taught me some Japanese  
and discussed all sorts of subjects  
with me from the moment of my  
abstruse problems of philosophy, and  
his smile, his "aliveness" and his fine  
teeth were my entertainment all the  
way. In sooth, he was a very engag-  
ing little fellow, and if Japanese pri-  
vates are all such him I am afraid that  
there will soon be no chance for us  
poor whites on the face of this planet.

Like all Japanese, Hara was en-  
tirely under the Anglo-American in-  
fluence, save in the matter of religion.  
"None of us Japanese believe in re-  
ligion," he said, proudly; "we believe  
rather in a God nor in a hereafter. In  
our funeral services, it is true, we  
address the spirits of the dead as if  
they were present, but that is only  
politeness. Besides," he added  
cheerfully, a quiet twinkling in his  
eyes, "no educated European or Ameri-  
can now believes in Christianity."

I quote him because, from a four  
years' experience of Japan, I am con-  
vinced that the Japanese believe in  
himself, but for the more advanced  
portion of the nation. Of few things  
is intellectual Japan so perfectly cer-  
tain as that religion is merely an old  
wife's tale; and if an earnest man  
from Oxford or Harvard thinks he  
makes a good impression on a Japa-  
nese philosopher by confessing that he  
believes in Christianity he errs pre-  
viously; in fact, he might as well seek  
to make an impression on his Japa-  
nese friend by announcing that he  
is one of the ancient band of believers  
who hold that the earth is flat. In  
short, the Japanese regard the extra-  
ordinary delusion about Christianity  
as the one weak point in the Euro-  
pean intellect.

**Permitted Religious Services.**  
Hara said that the Japanese Generals  
had no religion and, so far as he  
was concerned, that settled it. He  
told me that there were Buddhist and  
Shinto priests in the army, some at-  
tached to the forces in the capacity  
of chaplains, some wearing the uni-  
forms of private soldiers which they  
temporarily discarded for the sacro-  
dotal robes whenever the necessity  
arose, but that, though the officers at-  
tended their services, they "did not  
believe in them."

This does not, however, prevent  
these officers from encouraging sim-  
pler soldiers to wear Buddhist amu-  
lents and phylacteries, so that in no  
way, even in the faith in supernatural  
assistance, would the Russians have  
the advantage of them. The Japa-  
nese have already adopted the  
Russian bashlik, and at Shizuoka I  
have heard squads of soldiers en-  
gaged in a cheering kind of Russian  
Christianity is found to increase the  
fanaticism of the soldier and to lessen  
his fear of death the Japanese will  
also adopt it.

A long residence in the far East is  
calculated to shake one's faith in  
Christianity. You find non-Christian  
tribes and nations contain about the  
average number of respectable citi-  
zens. If you bring forward the good  
points of Christianity, the educated  
heaven will promptly dig up some  
specimen of the same kind out of Bud-  
dhist or Confucian literature. The sight  
of the Russian prisoners saying their  
prayers three times a day amid a cir-

cle of their polite but incredulous  
conquerors is, after all, a supersti-  
tion, and that the agnostic Japanese  
are right.

The above is from the Cincinnati  
Enquirer.  
Articles like that are what are con-  
stantly impressing the people with the  
unreasonableness of all the miraculous  
paris of all religions, the Christian re-  
ligion included.

### IMMORTALITY OF THE SOUL AND THE APE.

Berlin, June 23.—The greatest con-  
temporary German scientist, Prof. Er-  
nest Haeckel, of the University of  
Jena, has been delivering a series of  
lectures in Berlin on science and re-  
ligion.

Prof. Haeckel is the greatest Ger-  
man exponent of the Darwinian the-  
ory of evolution, and his lectures  
were strongly materialistic and athe-  
istic in character.  
It is significant of the skepticism  
prevailing in the German capital that  
he was accorded enthusiastic ovations  
by the great crowds assembled  
every time he appeared on the plat-  
form of the largest hall in the city.  
The nature of Prof. Haeckel's views  
on science and religion is best shown  
by the following extracts from his  
lecture on the descent of man.

"It is certain that man descended  
from apes. It is only regarding the  
details of genealogy of the human  
race that the opinions of scientists  
differ.

It is easy to understand that the  
knowledge of our descent from apes  
is unpleasant to many people. Man  
is like the parvenue who resents all  
references to his obscure ancestors.  
Much more is known about the de-  
cent of man than regarding the evo-  
lution of the lower animals. The  
opponents of the evolutionary theory  
of human descent have been unable  
to prove that it is fallacious."

Prof. Haeckel then proceeded to ex-  
plain why he denies that man has a  
soul. He said:  
"The soul is supposed to have di-  
vine origin. Those who believe this  
do not explain why the Almighty de-  
cided to create souls just at the time  
when man appeared in the animal  
life of the world. When those who  
believe in God say, 'Man is the image  
of God,' we must remind them that  
the contrary that men have always  
conceived God according to their own  
conception of the ideal."

"Observation of the developments  
of a child's 'soul' shows that it has  
no connection with the divine.  
"The belief in the divine origin of  
the soul is closely connected with the  
belief in the immortality of the soul.  
The theory of the immortality of the  
individual is of ancient date, but it is  
by no means universal as is of-  
ten stated. The Ionic philosophers  
knew nothing of the immortality of  
the soul."

"The idea of immortality was not  
part of the Mosaic religion, but ap-  
peared after the period of the Israel-  
ites' exile. Plato and Aristotle intro-  
duced the theory of immortality."

"What is known as man's 'soul' is  
contained in his cerebral matter. If  
the lowest types of the human race  
are compared with apes, the conclu-  
sion is inevitable that the difference  
between the human 'soul' and the  
'soul' of apes is a matter of quality.  
The human soul and the soul of apes  
are absolutely identical in character."

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sell for at least \$1.50.

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## DEPTH OF FEELING

### MANIFESTED IN CHINA OVER AMERICAN EXCLUSION

Pekin, June 27.—The question of  
Chinese exclusion from the United  
States continues chiefly to occupy the  
attention of the Chinese. The depth  
of feeling manifested astonishes for-  
eigners and is regarded as an evi-  
dence of a growth of a national senti-  
ment of public spirit which five years  
ago would have been inconceivable.  
Among many instances cited as evi-  
dence of this, it is said that a Chinese  
compositor has refused a lucrative  
appointment with an American com-  
pany.

Advertisements of American goods  
continue to be refused by the native  
newspapers, and letters and telegrams  
from all parts of China, as well as  
from abroad, are being received, urg-  
ing the central Government to take a  
firm stand.

The chief obstacle is the question of  
exclusion of coolies from Hawaii and  
the Philippines. It is urged that there  
is no reasonable objection to the land-  
ing of coolies in Hawaii, where they  
do not compete with American labor,  
and Chinese immigration has long  
been established in the Philippines.

These points the Chinese regard as  
essential, out it is thought unlikely  
that they will be conceded by the  
American Government, hence the  
deadlock. With a view of facilitating  
a settlement China yesterday propo-  
sed to send a special mission to Wash-  
ington, but American Minister Dock  
has declined to entertain the idea. The  
Chinese deplore the risking of  
American good will, but claim to have  
genuine legitimate grievances.  
The Chinese are the biggest of  
goods from the United States con-  
sumes, and the anti-American cam-  
paign is increasing in vigor. The  
American Minister has applied to the  
Board of Postal Affairs to check the  
movement, and Viceroy Yuan, of Chi  
Li Province, has issued a proclama-  
tion on the subject, but its efficacy  
is considered doubtful.

While America excludes China, it  
allows 1,000,000 subject, annually,  
most of whom are the rosiest sum-  
mer all parts of Europe, and from  
other parts of Asia to congregate here  
and become citizens under the five-  
year act, and to create labor strikes,  
anarchy, free love, socialism and  
seats.

They belong to the churches, most-  
ly Catholic, and are not for anything  
except to assist the ignorant negroes  
and women to uphold the worthless  
priests and parsons.

Therefore, if Bro. C. C. Moore and  
his Henry can see any sign of or  
any of the latter affairs and for hap-  
piness present or future, they can see  
further through the veil than I can.  
There is not an editor of any news-  
paper, or religious paper, or any writ-  
er in any magazine that can beat C.  
C. Moore of the Blue Grass Blade. His  
editorial in the Blue Grass Blade of  
July 2nd, under the head "The Cour-  
teous Journal" is making atheistic mor-  
als. It is based on plain, cold facts,  
and should be read by every intelli-  
gent person, infidel or Christian, in  
America.

There is a worthless class, mostly  
foreigners, in this country, who are  
too low-bred and too lazy to work  
for an honest living, and to help to  
pay the priest and parson who have  
been excluded from the church for  
their immoral and beastly conduct,  
that even the church could not toler-  
ate and hold her grip, that have crept  
under the banner of infidelity, the on-  
ly moral sect of people in this coun-  
try, to ply their trade and gain of an-  
archy, socialism, free love, and labor  
strikes, and who wave the red flag at  
honest, working man and woman in  
this once free country that was estab-  
lished by infidels who fought under  
holy churches.

The European leaders of this worth-  
less set we are now contending with.  
JOHN D. FARRIS  
Timbo, Arkansas.

When this government was estab-  
lished by its infidel founders, it was  
proclaimed to be a home and refuge

for the poor and distressed of all na-  
tions.

Now the most valuable laborer in  
the whole world, the Chinaman, is  
excluded, and rich and worthless Eu-  
ropean titled snobs are invited here  
to marry our rich women, and this  
in the face of the fact that millions  
of square miles of fine land in this  
country are uncultivated for the want  
of laborers to do it, the very class of  
people who are declining against the  
Chinese, being the worthless set who  
around the big cities will not work  
themselves and will not let anybody  
else work, and who, with all this fine  
uncultivated land are clamoring to  
have the improved lands of the hon-  
est and working people divided out  
among them.

The Jap-Russlan war has lately  
shown us that the Japs are the most  
moral people on the earth and the  
Chinese are almost the same people.  
But it is a "heathen Chinese," and  
the Europeans that come here are  
Christians, and the papers of to-day,  
July 14th, state that Roosevelt has  
assured Samuel Gompers and James  
Duncan, leaders and instigators of the  
late Chicago outrage that the "Chin-  
amen shall not be allowed to come to  
America."

The Chinese are athletes and Roose-  
velt called Paine "a filthy little ath-  
lete."

### KIDDERISTICS.

Preaching truth and looking for  
faith is like preaching lies and look-  
ing for doubt.

Truth dressed, is over-dressed.

Laziness is the hypocritical brother  
of fatigue.

Too much theory is the scare-crow  
of practice.

Better have nothing to say and say  
it, than something to say and say it  
all. We credit even the silent fool  
with keeping back wisdom.

Few can be impressive without be-  
ing oppressive.

As to Darwinism; those that haven't  
ascended have descended.

When a man begins to hope he  
stops doing anything to justify it.

Faith is admissible on the seventh  
day, if you doubt on the other six.

Sentiment is the perfume of love;  
marriage, its disinfectant.

It's hard to cure a doubt without  
doubting the cure.

A new saying is an old thought de-  
livered by a crank.

A Te Deum is a bray set to music.

Definition of the Presbyterian and  
Baptist churches; Damn ya, Damn  
ya.

The worst woman is as worse than  
the worst man as the best woman is  
better than the best man.

"Reformers don't reform them-  
selves," because no man can be a  
specialist on two things.

We hate the talkative man who  
doesn't mind his own business; sus-  
pect the silent man who does.

I'm no Anarchist. But, if I'm to  
choose between "divine right" and  
dynamite, give me dynamite.

When a man can conceive of im-  
maculate conception, a woman can  
conceive by it.

Anna Shaw says: "Any fool can  
have a baby." I bet she can't.

When you hatch a Chinese baby  
from a china egg, I'll expect three  
thirds of a man from one third of a  
God.

As well say the wrong thing at the  
right time, as the right thing at the  
wrong time. The reception of a  
creep depends not on its logic, but  
on the receptive state of the hearers.  
Jesus Christ, Joe Smith and Dowd  
"fed their sheep" when the animals  
were hungry for anything new.  
So it is with writing for a paper  
or proposing to a woman.

If all my articles had been accepted  
I'd be a Croesus. If all my girls had  
married me, I'd be a Brigham Young.  
All of which goes to show that fools,  
editors and women are somewhat  
similar.

When striving for effect we gener-  
ally achieve defect. For this reason  
ignorant people and negroes write the  
best letters. Such people use simple  
language to convey their meaning.

Cultivate the grandeur of simplicity.  
The lion's roar doctored by Beethoven  
would lose its sublimity. Herbert  
Spencer thinks like a god and talks  
like a fool. The difference between  
Herb and a preacher is: One uses the  
incomprehensible to explain the com-  
prehensible; the other, the com-  
prehensible to explain the incompre-  
hensible.

Think of Spencer explaining the  
Trinity! O, Mamma!

Freeboot lacks money for its be-  
lievers, but for its doubters. To be  
in the minority with neither present  
pay for friends nor permanent pub-  
lishment for enemies is sad indeed.

When I'm asked, "What do you  
ever think that the world would be  
without religion?" In answer, "I'm  
too busy thinking what it is with it."  
M. GRIER KIDDER.

### INGERSOLL MEMORIAL PICNIC

To Be Held in Moffitt's Grove, near  
Newton, Iowa, August 13th, 1906.

The annual Liberal picnic held in  
E. B. Moffitt's Grove, near Newton,  
Iowa, will be in memory of Col. R. G.  
Ingersoll. C. A. Winkle of Chicago,  
editor of the Gatling Gun, and one of  
the foremost orators of the Central  
West, will deliver the address. There  
will also be music, recitations and  
other entertainments to make time  
pass pleasantly as well as profitably.  
Remember the date, Sunday, August  
13th, and make preparations to attend.

To live so radiantly, so happily and  
so hopefully that those who come in  
touch with us shall be made gladder  
and better for the contact—this should  
be the supreme aim of every one's  
ambition.

It is well to be cheerful for our own  
sakes, for our own health and success,  
but it is better to be cheerful from  
the desire to make others happy.  
So much is said about the necessity  
for maintaining a uniformly cheerful  
state of mind. Physicians recognize  
as never before how powerfully men-  
tal conditions affect the body. It has  
been demonstrated that thoughts of  
fear, despondency, hatred, malice and  
the like have the effect of poisoning  
the physical system, and that thought  
of an opposite nature serve to pro-  
mote health.

So it is becoming quite the fashion  
to be cheerful from selfish motives  
merely. But to keep happy and se-  
rene because thereby one preserves  
his health, his looks or his power to  
please is not the highest motive.

In the end one is much more likely  
to find his health improved if he  
practices cheer for the sake of oth-  
ers than if he does so for the specio-  
us purpose of benefiting himself. For  
all, the greatest benefits to self are  
attained through altruism.

We owe it to every one with whom  
we associate to live and think radi-  
antly; to create about ourselves a lu-  
minous atmosphere of happiness so  
positive that all who come into our  
world are aware of a renewing influ-  
ence.

Don't say that in a universe as big  
as this your thinking does not count.  
Every one's thinking counts. Every  
one's life counts. It does matter very  
greatly whether you live indifferently  
or whether you live gloriously. You  
have your particular place in the vast  
system of things that makes the uni-  
verse. When you fail to live to your  
highest the lack is felt throughout the  
entire machinery.

Be glad. Be sunny. Be a glowing  
center of happiness. Every one you  
meet needs the stimulus you can give.  
—Angela Morgan in the Commercial  
Tribune.

The Youthful Critic—Watching her  
papa while he was constructing his  
sermon, she innocently inquired:  
—"Does God ever write?"  
—"Yes, my child, God tells me."  
—"Then what do you scratch out for?"  
The gospel expounder was silent.

# WOMAN AND THE BIBLE

A LANCE BROKEN ON BEHALF OF  
WOMAN.

BY JOSEPHINE K. HENRY

(Continued from last Blade.)

Now, there's Lot's wife. The sacred historian did not think her worthy of a name of her own. May be Mrs. Lot rejoiced in having her individually merged in that of her husband, just as the women of our day, who parade in newspaper society notes and Mrs. Tom, Dick and Mrs. Harry, Mrs. Gov. Mrs. Gen. and Mrs. Dr.

The women of the ages who have been disposed to be rebellious, have been warned with "Remember Lot's Wife." But it has not warned worth a cent. The woman with a will of her own and the woman with "yvels," is here in all her glory. (Any married man will testify to that). And she is here to stay. When God determined to destroy Sodom and Gomorrah with fire and brimstone, the angel of the Lord warned Lot and his family with these words: "Escape for thy life; look not behind thee." Mrs. Lot disobeyed the angel's command, and woman like she looked back. If the angel told her "no look back" she would have looked straight ahead. This is the nature of women. The sex systematically do what they are told not to do, and do not do what they are told to do.

Now, Mrs. Lot for her disobedience was "turned into a pillar of salt." Let's wife is the first woman on record that ever had a monument, and it is said it is standing "to this day." And the women of all ages have had this monument pointed out to them to make them afraid.

I reverence the memory of Mrs. Lot, because she looked back to see if her husband and daughters were safe though, according to holy writ they were not worth saving.

Mrs. Lot's womanly heart was a battle ground of love and duty, and I am glad that she secured for herself a monument that has defied the ravages of time. She would never have had one any other way.

Well now, as to Rachel. The record says, "Rachel was beautiful and well favored."

According to the Bible all the "holly women of old" were beautiful and "fair to look upon," just as in our day according to newspaper notices, all brides are beautiful and all grooms wealthy.

Well, Jacob met Rachel at the well, and after a short acquaintance the book says "Jacob kissed Rachel and lifted up his voice and wept."

What on earth did he weep about? Whoever heard of a young man setting up a weep because he had kissed a pretty girl? The young men of this day do not follow Jacob's weeping example. It often happens in our day when a young man wants to bestow his attentions and kisses on a pretty girl and she rejects them, the young man whips out his knife or pistol and plays the murderous role to perfection.

Jacob asked Rachel's papa, Laban, for his daughter, and said he would serve seven years for her. Laban was a nancier and he knew Jacob's service was the cheapest bird he could get, so he promised him Rachel.

At the end of the seven years the wily Laban palmed off his daughter Leah on Jacob as a bride. After a family jar that shook the region round about Jacob said he would serve seven years more for Rachel. Jacob got himself into a pretty pickle. We are told that the sisters Leah and Rachel, fired by jealousy, hated each other, that "Jacob hated Leah, and Jacob's anger was kindled against Rachel," Rachel and Leah in deadly spite, "each gave her maid to Jacob to be his wife." Jacob humbly accepted them and he tacitly became a creature of barter and sale. Laban and Jacob had a hot encounter in which they employed some choice language, and Laban told Jacob to take the girls and everything, but he was "bound to have his gods."

Now it turned out that Rachel had stolen her papa's gods and was sitting on them, and when he came into her tent hunting for them, she denied knowing anything about them. Rachel was an all round wad, dishonest, crafty, unscrupulous, and dishonest woman. She is noted for many traits, but obedience is not one of them.

Dinah, the daughter of Jacob and Leah, was a combination of her father,

mother and Aunt Rachel. She was a little crafty in her amours and in consequence a terrible massacre ensued. With Jacob for a father, to say nothing of the other side of the house, we can imagine she was equal to anything but certain obedience was not one of her traits of character.

Tamar is one of the prominent ladies of the Bible. Her father-in-law, Judah, attempted to defraud her of her rights. (This has been a propensity of the father-in-law ever since). Did she consent? Not at all. She brought Judah to terms and made him give her "his signet and bracelets and staff as a pledge of his good faith."

Tamar was the original pawn broker of the world. But trouble rose again between Tamar and her father-in-law and Judah in his affection for her, ordered her to be burnt. Did Tamar obey? No, she objected and she wasn't burnt. Now, along comes Potiphar's wife casting goo-goo eyes at Joseph. She managed her husband and made him cast Joseph ("who was pure as ice and chaste as snow") into prison, and she had revenge by letting him stay there for two years.

Potiphar's wife may be one of the "holly women of old," but she was not obedient.

The kings of Egypt issued an order to the Hebrew midwives to kill all the Jew boy babies, but to save the girl babies alive. (There is a lot of regret and disappointment over the birth of girl babies in this day. Boy babies are at a premium, as they were in that day).

Did the midwives obey the king? No indeed, they threw dust in the king's eyes, kept the boy babies alive and laughed among themselves at the trick they had played. But for this, Moses would never have lived to frame laws, nor be reproved by Zipporah, his wife, with the words, "Surely a bloody husband art thou to me," or to have "murdered an Egyptian" and hid his body in the sand, or to have led the children of Israel, or been a model of meekness.

Think of what the disobedience of women did for the world in this case. The daughter of Zelophehad, it seems to me, were born before their time. If they were living to-day they would doubtless be practicing law in the supreme court. They demanded their father's possessions, became their own lawyers, argued their own case before Moses and won it.

The women of the Bible did not care a fig for Paul's shall-not-speak-in-meeting command. They talked when and where they pleased, demanded what they wanted, and got it. Paul had evidently never read the Old Testament. After Thelma lifted him he remained an old bachelor and knew about as much about women as did about electricity.

Women and electricity are mighty dangerous to fool with, if you don't know how to manage them. A live woman and live wire each have ways of their own.

Deborah and Judith sawed the skulls of the ancient Hebrews. As such slight reference is made of their hands, they don't count. It is quite evident these women only ruled their own households, but all the households of their nation.

Of all the men in the Bible one would suppose Samson would have had his own way, but he didn't. As he had strength enough to carry away the gates of Gaza one could think he would have had strength enough to have managed a few poor weak women. But he didn't. The little Philistine girl, the lady from Gaza (the less said about her the better), and Delilah, these three! His obedience to these women made of him a sorry spectacle before the gods.

What about the witch of Endor? The Bible does not say whether she was "fair to look upon," or not, but whether "beautiful to behold" or not, she was mighty to command, for she commanded Samuel, a dead man, to come out of his grave, and Samuel came.

No commander on record except the witch of Endor ever issued orders to the living and the dead, but the inspired words says she did, and they obeyed. Samuel and Saul could both testify to this.

To my mind "Michael, the daughter of Saul," is the most remarkable woman in sacred or any other kind of history.

She is most remarkable for two things. The Bible says 1st Samuel 15:20: "Michael, Saul's daughter, loved David."

This is the first authentic official record we have of a woman loving a man. The second is to my mind the greatest miracle in the Bible laying Jonah and the whale and all other miracles to the side. The eighth chapter 23rd verse and 2nd Samuel says: "There fore Michael, the daughter of Saul, had no child unto the day of her death." Then the 21st chapter and 8th verse of 2nd Samuel says: "But the king

took the two sons of Rishah, and the five sons of Michal, daughter of Saul, and he delivered them into the hands of the Gibeonites." If "Michal the daughter of Saul, had no child unto the day of her death," then it is an axiom that the "five sons of Michal, daughter of Saul, who were delivered to the Gibeonites," were born after Michal's death. The Virgin Mary having an immaculate conception and bearing one son while she was living, pales into insignificance before Michal, who had five post mortem conceptions and bore five sons after she was dead. There is precious little consolation in this to the women who have borne large families in this life, that they are dead, and started on their journey to their heavenly home.

Wonderful Michal! She has been overlooked in making up the list of canonized Bible saints. In my opinion her name should head the list of women who bore five sons after she was dead, discount all the exploits of warriors, patriarchs, prophets, priests and kings recorded in the Holy Bible. Another Bible miracle that has been overlooked is recorded in the 4th chapter of 2nd Kings, where "Elisha made a dead boy sneeze seven times." The old woman laden with Abrahamic faith said she would rather believe the Bible than the truth any day, and she has plenty of company of the female persuasion.

One of Saul's wives, who was the mother of Jonathan, must have been a lady with a will of her own, for Saul said to his son Jonathan, "Thou son of the perverse rebellious woman." The Bible says that "There was a woman whose name was Bathsheba, and as King David was walking on the roof of his palace he saw Bathsheba taking a bath and fell in love with her. It always seemed a queer proceeding to me for a man to take a walk on the roof of his house, and a woman to take a bath in public. There were some queer proceedings in Bible days. David is the only man on record who ever fell in love with a woman while she was taking her bath, and Bathsheba was quite an appropriate name for her.

Bathsheba must have been very attractive, for she had a husband, Uriah by name, when David fell in love with her, and Bathsheba reciprocated. David sent Uriah to the front of the battle and had him killed, so he could marry his wife, and the mission and obedience of the wife was manifested by her helping David put Uriah out of the way. It was the fashion in those days for one man to kill another in order to get possession of his wife, and "David, the man after God's own heart," indulged in this pastime.

The history of Abigail shows that she was a ruler in the domestic domain, and the warm hearted and godly David seemed to have bestowed some of his attentions on her. He said to Abigail, "See, I have hearkened to thy voice, and I have accepted thy person."

In ten days from that time, "The Lord smote Nabal that he died." Nabal was Abigail's husband. David was an expert at putting down his pretty wives out of the way and who knows but he might have had some help from the omen as there were no detectives in those days.

Naomi and Ruth loom up in scripture, and the preacher holds them up as models and the discouraging thing about it is that women get such preaching without a protest.

The truth is, Naomi was an old widow who was a designing, wire pulling match-maker, and Ruth as a young widow that wanted a rich husband and as one did not present himself, she went after him.

Naomi and Ruth had experience in the art of trapping husbands. Boaz was rich, and old enough to have reached the years of discretion. Naomi had one eye on him and Ruth had two. How could Boaz escape? Ruth went into his field to get, no wife time believe that she was industrious. This may have been a suggestion of Naomi's, but it captured the old man, and Ruth became Mrs. Boaz. I never believed that Ruth was as madly in love with her mother-in-law as we are taught to believe, for the reason that when she had nowhere else to go as a penniless widow, Ruth said to Naomi, "Entreat me not to leave thee, or return from following after thee; for whither thou goest, I will go; there thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

As soon as Ruth got a rich husband it did not follow after Naomi any more, and she got a new lodging place and a new god.

If Ruth was madly infatuated with her mother-in-law it is the only case in ancient or modern record, for ever since the wedding of Adam and Eve one prominent feature of the marriage system has been for the husband to hate the wife's people, and the wife to return the compliment.

The bad traits of children, the

father says are inherited from the mother, and the mother says they are inherited from the father.

Bible men and women started this fashion, and it has been kept up to this very day.

Of course, the match of Ruth and Boaz was made in heaven. The Bible says that Naomi gave her Ruth some instructions that we cannot record here. Naomi was doubtless selected by heaven to help on the matchmaking business.

From the number of mistakes in holy wedlock, the heavenly matchmaker must have submitted the matchmaking contract to earthly incompetency.

If these women with their questionable methods of obtaining a husband are held up to women as models, the sooner they are deposited, the better for society.

And now comes Vashli, the glorious Persian Queen. We get but a glimpse of this woman in connection with the life of Esther. Now Esther paraded her charms before the drunken King Ahasuerus to take the place of Vashli, who, the Bible says, was the most beautiful woman in Persia.

We can not testify as to her beauty but we can testify that she is the grandest character in Bible history. When King Ahasuerus, the husband of Vashli, ordered her to appear before the drunken king and his drunk courtiers Vashli asserted her womanhood and refused at the risk of her life.

All honor to the noble Vashli! She who defied destiny, who set customs and laws at naught, who refused to give the sacred rights of her womanhood to a brutal husband, even though he was a king. Little is said in the Bible about Vashli, while Esther, who was an intriguing, infamous woman, is canonized in pulpits, platitudes, and in song and story.

Eve and Vashli were the founders of the "Woman's Rights" movement in this world. These two Bible women are held up by the clergy as terrible examples of disobedient and ungodly women. Yet, after 1900 years of preaching the doctrine of silence and obedience to women, the example of all other Bible women is a dead letter and the example of Eve and Vashli is being followed by more women to-day than all the characters in scripture, and the fact is admitted that women were never so elevated as she is to-day. All honor to Eve and Vashli! They did not live in vain.

Hannah is immortalized because she "made a little coat for her son Samuel." There are millions of women not making coats for their little sons, but furnishing the goods and making whole suits for worthless husbands and grown sons.

Dorcas made clothes for the poor. Millions of women to-day are making clothes for the poor, and the rich, such starvation prices that they are forced to sell their virtue for bread. Peter, it is written, raised Dorcas from the dead and then she died again.

In this Dorcas was an unusual woman, but it is hardly probable that there is a poor, weary, underpaid seamstress on the earth, who would like to follow the example of Dorcas. They have found in the bitterness of life that "one burning and one dying" is enough.

There is a maid, known as Jephthah's daughter, was not considered worthy of a name, and the wife of Jesse, mother of David, and the wife of Monah, the mother of Samson, had no names of their own, yet the mothers of the champions of the prime ring in this day are known by name throughout Christendom.

Little is said in scripture about Mary, the "Mother of Christ." It is written that she was a virgin and bore a son by the Holy Ghost. Certainly no woman since that time has been able to defy the law of nature, and follow the example. Mary became the wife of Joseph, the carpenter, and had a number of other children.

The New Testament gives two genealogies of Christ, one said to be on Mary's side of the house and the other on Joseph's. The genealogy of the son of a ghost should be traced through Joseph. It is not easy to see. The art of tracing the genealogy of ghosts may not have been known in that day and is not in this. I take it, I say that "Joseph the husband and lineage of David," and Jesus, the son of Mary is called the "Son of David."

Certain it is the Christian world has accepted the Virgin Mary and her cousin Elizabeth as the most trustworthy women of all time. Of course the dream and visions of Joseph and Zacharias bear testimony to the immaculate conceptions of these divinely favored cousins.

Nineteen hundred years of Christianity have not produced a single woman whose integrity would not be questioned if she made such a claim. Mary Magdalene, one of the most unfortunate of earth, seemed to have some

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lovable traits of character. Certain it is, she was the most loyal friend Jesus had, yet after all, her loyalty and devotion, after His resurrection, Christ said to her: "Touch me not!"—just what the world says to-day to its outcast women.

If the women to-day should follow the example of either of the Bible Marys, they would be anathema, maranatha in both church and society.

The most valuable stock in trade of the clergy in preaching to their female congregations, is the story of Mary and Martha. It has been won, and it has done splendid service in keeping women in the line of duty prescribed by the pulpit.

Martha is noted for her good housekeeping and Mary for her entertaining qualities. The examples of these women have been followed and vastly improved on. The world is full of good housekeepers and entertaining women. The pulpit cry of the centuries has been "living to the church is lending to the Lord." Housekeepers and society women have been held in line by the Martha and Mary's sermon. Many a woman has roasted herself over a hot stove cooking for church suppers or to entertain her preacher. Many a woman has tramped the streets gathering donations for her church or wrestled with church fairs, grab bags and church lotteries until every bone in her body ached and her vitality and shoes were worn out.

Women have done everything from getting up a swell dinner to scrubbing the floor of the "meetin' house," from singing an oratorio to dancing the Kine-Kan for the church, all for the sacred privilege of being instructed to take Bible women as their example and "remain in silence and obedience," when Bible women did nothing of the sort.

Dear women, did it never occur to you that the preachers are fooling you. If not, suppose you take to the idea and read for yourselves what Bible men and women did and said. Let me suggest that you "enter into your closet," and you need a handkerchief to hide your blushes.

There are many other women who play their parts in the Bible dramas, among them are all the wives and

concupiscences of the holy patriarchs and prophets and the one thousand ladies who had a share in Solomon's affections.

Most of the women of the Bible are of the no-name series, and with few exceptions are a sorry lot; but doubtless they did as well as they could considering the fathers and husbands they had. If a delegation of Bible women could attend a Woman's Club in the United States to-day the Bible women would resolve that they had been born too soon, and the club members would pass a resolution that for the good of the human race the Bible women should not have been born at all. Bible women are mostly cele-

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brated for having been "gathered to their fathers."

The death and burial place of so remarkable a woman as Eve is not mentioned. Eve certainly could not have been "gathered to her fathers," for she had none. Adam's grave has been kept green for six thousand years, for Mark Twain wept at Adam's grave.

Women are oblivious to the fact that it is canon law which requires them to cover their heads in church as a token of their inferiority and subjection to man. This inferiority law may not dignify woman, but it has helped the millinery business. The origin of this command is found in Genesis iv.

There we are told that the "sons of God" took as wives the daughters of men, and begat men who were instrumental in bringing about the flood. The rabbis held that the wife of the sons of God (that is, the angels) got possession of woman, was by seducing them by their hair, so that the commanded woman to cover their heads in public so they might not be captured. All other commands for the silence and subjection of women are on a par with this absurd old myth.

A little investigation, questioning and rebellion among the women of the church would establish them and work a speedy revolution in church canons and customs.

We hear in sermons only of the meekness of Moses and faith of Abraham, the wisdom of Solomon, the goodness of David, and so on through the chapters, but the clergy should proclaim the whole gospel of God as they are commanded to do by the sermonizing on all the other peculiarities and propensities of Bible men and women who are held up as models for the human race.

It is taught that woman brought sin into the world and is at the bottom of all wrong doing in the world. If this is so, woman is the most dangerous element in society and should be gotten rid of.

Paul says that "man is the image and glory of God. For the man is not of woman, but the woman of the man; neither was the man created for the woman but the woman for the man."

Of course we can all see that woman is a perfectly unnecessary creature, and man could get along very well without her. St. Paul says as much, but he rather qualifies this statement when he says "We are fools for Christ's sake."

Women of the old time and the new time have been, and are an eternal element. Statistics record that 91 per cent of all criminals in Christendom belong to the sex to which the "sons of God" belong.

This does not mean, very well for the morals of the only sex to which angels are made, but it does speak volumes for the influence and shrewdness of the "daughters of men" to cause all the sin in the world and evade the law themselves, and make the "sons of God" pay the penalty.

Bible women are not models for the women of to-day. The thought that possesses me is this: "What can women see in the Christian religion for themselves? I can see why some men might be Christians because they can secure place, power, profit and title, but what there is in it for women is more than I can divine. There for men, there is a Bible promise of being made angels in heaven. Of course there is some inferior and mean among men, but doubtless in the new Jerusalem, they will be divided into winged seraphs and swamp angels, just as in this world they are divided into saints and sinners, common clay and the affluents of the earth.

The Bible promises nothing but subjection in this life for women, and no mention is made that there will be any female seraphs in the angel throng. Holy writ gives men alone a passport through the pearly gates of the heavenly city. The Bible says explicitly "It is not good for man to be alone," yet the church to-day is a female institution. All men in heaven, and all women in the church on earth. Strange, ain't it? The average woman makes a fetish of the Bible, and a God of her own creation, but she does not understand either one of them. The preacher interprets the Bible for women. All the absurdities and cruelties veiled in liturgies and sermons, are explained to trusting female Christians as "Divine Mysteries." The truth is, women have been fed on "Divine Mysteries" so long that they are the most mysterious creatures on earth. I ought to understand them because my grandmother, mother, and all my female relations were women, and I am a woman myself, but I don't. For the most part women are good hearted creatures, but they fall in judgment when you strike them on religion. The true Christian woman believes in the infallibility of her preacher. He defines her relations and she proceeds to walk therein. Her sphere is silence and subjection, and her duty is to devise catch penny devices to bring in the shekels and lay them on the altar of the Lord. Woman never looks at an exacting standard as she is until the appeal is made for the collection, then her spiritual advisor gets off something after this fashion:

O, woman! woman, dearly beloved and tenderly esteemed woman, how much of our comfortable comfort do we owe to thy unselfish serving in the kitchen at home, and in the basement and scullery of the church. How many theological students rise up and call you blessed for your willingness to educate them to be your preachers. How well you have filled your womanly sphere as teachers to Indians where your scalp was in danger, or Feejees who relish quartered missionaries as much as we do saddle rocks with liquid trimmings. Yes, dear sister, you have done well, pure, up, conscientious, to win the souls of God's people. O, woman! pure, noble, holy, superlatively fine, and exalted, superior woman, your bounden duty is to give generously of your labor and lucra, that we men of God may carry on our work amidst the heat, at home, and the nations abroad. Set to work dear sisters as we men direct. If by seeing the pennies out of your own pockets, or cajoling or managing your husbands into giving (as if it were really their own spontaneous desire) that no preacher would dare read it to his congregation. Bible women are a sorry lot. The Bible values woman chiefly for her anatomy and because she is a race preserver.

If this falls under the eye of any Christian woman let me beg of you to enter into thy closet, and when thou hast entered in, open your holy Bible and read in the light of reason the doom pronounced on woman that: "thundered from Sinai; read what the 'Lord spoke unto Moses' in the fifth chapter of Numbers; read the thirty first chapter of Numbers, and keep turning the leaves of 'God's word' and find countless passages concerning women which are too diabolical to go in print at this time. Take these dear sister to your preacher and ask him to call a meeting 'for women only' and explain these commands of the Lord, concerning the mothers of the race. Do you think, dear sister, there is a preacher in Christendom who would dare do it? Not one.

Keep on searching the scriptures, dear sister, that is a Bible command, and if your preacher will not interpret the diabolisms against your sex, be a self-respecting woman and interpret them for yourself, then read the word of Christendom, and you will come face to face with the truth, that Christian women are the slaves of a superstition that degrades them.

The 20th century woman wants the realization of grand ideals, she wants knowledge, truth and liberty, and by the exercise of her sound reason and splendid courage, she is getting what she wants. O, woman! rise in thy majesty; drive the dark shadows of falsehood and injustice to their lair; cast down the idols and embrace the truth. "The truth shall make you free!"

"There is nothing so regal as Reason. And nothing so royal as Truth." Versailles, Kentucky.

A LETTER AND ARTICLE THAT TELL THEIR OWN TALE. Locust Ranch, Okla., July 6, 1905. Mr. Charles C. Moore: Dear Brother:—I have noticed your article in the Blue Grass Blade of June 11th, E. M. 305, wherein you request articles for publication on the subject of happiness.

This is truly an all important subject to every intelligent being. I have devoted years of study and experiment along this line, with what little brains I may, or may not, possess, and I gladly will share the results of my investigations for the Blade, which you can publish if you consider them worthy. However I cannot encompass the subject in a very small article.

Personally, I am very happy—not perfectly happy, but very nearly so. This is the opinion of all who know me, and is frequently commented on by my friends.

I am not wealthy; I am as ugly as the editor of the Blue Grass Blade, I was paralyzed at two years of age, and have since then, 35 years I have been totally helpless, physically, have to be carried like a baby, and weigh only sixty-five pounds. I can use my right arm sufficiently to write; hold a book and do a little art work. I mention these facts to demonstrate that happiness is superior to all antagonistic influences and circumstances, and all conditions except one, and that is brain weakness or exhaustion.

If this letter interest you, and you desire, I will write some for a subsequent issue, entitled "How to Be

Happy." I should like to hear from others on this subject. I have read the Blade for years, but this important subject has been neglected.

Yours in a wholly love, "SIX SHOT SHORTIE."

WHAT IS HAPPINESS?

Happiness is a vibration of the fifth magnitude, contentment a vibration of the third, and ecstasy of the seventh magnitude; and at five hundred vibrations, all colors, all odors, all sensations, and all emotions of the human being are vibratory.

Man's brain generates a dynamic or electrical force which is dispersed by the nervous system, to all parts of the body, according to their various requirements. I will compare man's brain to a steam boiler; stands close by when it has about twenty pounds pressure and you can feel only a slight vibration from the power without the boiler, and at five hundred pounds you can feel every part of your body vibrate synchronously with the great compressed force in the boiler. You cannot run with only twenty pounds pressure in your mental apparatus, and he, it will not develop any vibration as high as the class of the fifth magnitude.

Mental work exhausts our brain power, more rapidly than physical. This can be demonstrated by observing children, who, when playing cease to work, and their bodies more according to their proportionate strength, than adults do working, but their minds are not overtaxed, and they are a happier class than adults; even a pumped head is soon forgotten. Everything seems great, good, and glorious to a child, they are happy, and adults always speak of the happy times of childhood as the greatest period of their lives; but as they become older they are forced to study, and the all important force of life is utilized more rapidly, the generated force, from school to business, the throttle is entirely open. There is worry, strife, competition, plotting, planning and midnight work. Now the fires are burning lower in the furnace, the hand on the indicator dial is steadily moving downward and will soon indicate that all is cold and still within. The average business man of middle age has not enough steam left in his boiler to "blow out the mind valve."

The laws of nature provides for all natural exhaustion in the natural course of events, but our present high civilization is not the natural course of mankind, and nature is unable to supply the demand.

Civilization practically destroys happiness; first, by exhausting the power of the human mind, secondly, by creating thousands of artificial appetites, the indulgence of which by the few wealthy who can afford it, ruins them, and grieves and worries the impoverished masses who cannot indulge in the so-called luxuries.

Civilization destroys happiness by unnatural injuries, and idiotic dress, unsanitary homes and food, dissipation of alcohol, drugs, narcotics, sex, and all the thousands of exciting and enervating pastimes. The men are slaves to business and work, the women to the insane demands of society, the children are forced into school and their brains weakened, when they should be running wild in the grass. These and all other unnatural conditions and habits are increasing and extending continually, and have been extant in lesser degree for ages past.

These conditions affect every generation to a great extent and by the law of heredity have weakened the offspring until to-day children are so degenerated they cannot enjoy life as pastime that is not very exciting. As a whole people are not as happy as happy as even seventy-five years ago.

We notice people who are as perfectly physically, mentally and morally as seems possible, and have all that wealth, education and social position can bestow, and are yet very unhappy. This is inherited to more or less extent.

Any observant person can realize that happiness does not depend on wealth, health, physical perfection, education, social position, or geographical location. Consequently happiness is some inherent, personal quality which exists within the individual, and affects all his surrounding conditions and circumstances. Not grand and favorable conditions which affect the inner man and by a reactionary principle, produce happiness.

This principle of happiness is a great deal more than a mere condition, for it can be enjoyed by the circumstances which are commonly believed, produce happiness, while the principle of happiness is possessed by all, active or dormant.

You ask, "Does being good produce happiness?" Not necessarily so, for we may be moral and charitable from an intellectual understanding that it is the

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HAMPDEN: "No. 164," 22 jewels, \$22; "106," 22 jewels, \$24; "Wm. Kinley," 21 jewels, \$22; same, 17 jewels, \$12; "General Stark," 17 jewels, 16 jewels, \$2; 7 jewels, \$5.50.

WALTHAM: "Riverside Maximus," 22 jewels, \$50; "Vanguard," 22 jewels, \$30; "Riverside," 17 jewels, \$21; "P. S. Bartlett," 17 jewels, \$12.50; 16 jewels, \$9; 7 jewels, \$6.

ELGIN: No. 155, or "163," 21 jewels, \$40; "270," 21 jewels, \$35; "245" or "246," 17 jewels, \$23; "17," 17 jewels, \$12; "241," 17 jewels, \$12; 16 jewels, \$2.50; 7 jewels, \$6.

CASES: All the above in the new Model, this Silverline Series Cases. In Faby's, Crown or Deuter filled gold screw case, guaranteed by manufacturers for 24 years, artistic hand chased or plain, \$1.00 more; hunting, \$2.00 more. In 18 year case, \$1.00 more; in 10 year case, in cases guaranteed for all time, screw, \$2.00, or hunting, \$10.00 more than in Silverline case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate time-keeper and, if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot price intelligently and buy everywhere. Also of "dis-work" (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—if watch is new and perfect—you are safe to buy where price is lowest. I pay freight.

LADIES' GOLD WATCHES. Large (5) size Elgin, Waltham or Hampden, 10-year gold filled, 18 jewel, artistic hand-chased, 7 jewels, \$10; 16 jewels, \$12.50; 10 jewels, adj. \$17. Small (4) size 7 jewels, \$15; 16 jewels, \$16; 10 jewels, adj. \$12. "Riverside," extra fine, \$25. 18-year case, \$1 more. In 14c solid gold case, \$10 to \$50 more. Later with diamonds, all in plush box, prepaid, with guarantee.

CHAINS. Long Guards, latest style, soldered links, opals or other sets in solid rolled plate, \$1, \$1.50 and \$2. Best filled Gold, \$2.50, \$3 and \$4. Extra heavy, \$5. Solid Gold, \$2, \$10, \$15 and \$25. Gents' Chains, same variety. Orders filled from our catalogue at same price or less. Cash refunded at option.

I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Freshout Badges, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Them is the Cross," free.

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110 N. KENSINGTON AVENUE LA GRANGE, ILL.

only proper conduct for the human mind, not from intrinsic righteousness.

This does not produce much if any happiness for ourselves, but does for others and makes the world better, whereas, if our morality is intrinsic it means misery for the same vibration as happiness and are thus correlative.

You ask, "Is there any way of being good except to do good?"

Yes, a mirror may reflect the sun but it is not the sun. The power of the sun is not in the mirror. Good people always do good, and the sun always shines. Some people are moral from long and difficult self-restraint only, their goodness is only the reflection of righteousness from the brilliancy of their minds. The sun, the vibration of morality, happiness, universal love is not there. A cloud can come between the sun and mirror and the reflection is gone, all is now dark, cold and unhappy.

By saying unhappiness is the result of a specific mental weakness, I do not mean the intellectual part. There are people who have never uttered a false sentence or perhaps thought an intelligent thought, who have exhausted their minds by continual jabbering and thinking. The average mind is never rested, even during sleep they dream. Any one can realize that if they would turn their hand night and day it would soon become paralyzed, but never think of resting the brain.

You ask, "Is there any way whereby people can make themselves happy?"

Yes. This exhaustion can be stopped, the generation increased, and the brain restored to its normal strength or stronger, and the individual rendered happy. This is accomplished within ourselves and by our efforts by a scientific rest and exercise of brain. Requires but one hour of the twenty-four and can be comprehended by the average mind.

End, Mo. July 11th 1905.

Charles C. Moore: Dear Sir—Please find postal order for \$1 to pay one year for two B. G. Blades, having disposed of two more cards, one to Conway Jones, who received his first paper last Monday, a week ago, and expresses himself much pleased with it, and the other to John Berley, who is a Catholic. Mr. Jones is a Baptist.

While having never since I have taken on the Blade, taken great pleasure in reading it, in all of its former number, since I have been a subscriber, none have been so interesting, and af-

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**CIRCLE EXCURSION**  
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**FRANKFORT**  
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**QUEEN & CRESCENT ROUTE**  
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Tickets good only on special train  
leaving Lexington at 7:55 a. m.,  
arriving at High Bridge 8:35 a. m.,  
Frankfort 2:05 p. m., leave Frankfort  
1:00 p. m.  
Ask ticket agents for particulars.

# AN HONEST

## SETTLEMENT OF THE SCHOOL QUESTION

(From the Southern Messenger).  
In his sermon at the opening of the Knights of Columbus convention in Los Angeles, Archbishop Montgomery pointed out several ways in which the order might be made a power for good almost beyond computation. One of these, and not the least important, is energetic co-operation with the Church in the cause of Christian education.

"Go to the American people, our fellow citizens, with this proposition, namely, that we do not want to destroy our public school system, but to broaden and deepen it. That we want every child in the land educated, that we do not want any division of the school fund, pro rata, that secular and religious education must go along together for all those who want it, whilst secular training only shall remain for those who prefer it so, that the State shall pay for secular education, but not one cent for religious instruction."

"And how shall this be done? I answer: Let the State prescribe the kind and degree of secular instruction desired. Let it examine teachers and examine the work they do, and whenever the required education in secular branches be imparted, let the State pay for it, no matter whether given in a school under agnostic, Catholic, Methodist, Presbyterian or Jewish control."

"This is fair, this is honest, and by the State will receive all that it gets in the system at present, and besides there will be preserved in the land those religious principles—fundamental to the Government—as Washington taught."

His Grace urged the knights to use their influence in forming, among their fellow-citizens, a public sentiment that will listen to this reasonable appeal. He went on to dispose of the "nonsectarian" cry, in the following style:

"The one great claim made for our system of public instruction and which catches the eye of the multitude is that it is and must be nonsectarian, owing to the diversity of religious beliefs amongst us. As a matter of fact it is not and never has been nonsectarian. The only persons absolutely satisfied with it, without some modification, are those who are not religious, or those in some sense are hostile to it."

"Most of the religious denominations want more religion in the schools. Hence that large population alone that I have named, which for convenience sake we may call 'agnostic,' are entirely satisfied with it. Now, agnosticism is today, in the intent of the law, just as much a sect as is Methodism or any other denomination. In other words, agnosticism expresses the religious belief of the agnostic, which is negative, as Methodism expresses the religious belief of the Methodist, which is positive. We are perfectly willing that the agnostic school shall remain for the agnostic, and would fight for his rights as such, and these rights are provided for in the plan proposed. But we are not willing that an agnostic system should be forced upon the whole people—just as we would object to the forcing of any other sectarian system upon the whole people."

"Throw open the work of education to free competition as you do the work of building a courthouse, and take the same measures in education to carry out the specifications as you do in the case of the courthouse, and just as you would not care whether the contractor said his prayers or performed your work, so neither as a civil body need you care whether anything else is taught or not, provided the required secular training be given."

"In saying this is the American principle of fair dealing with all, and nothing short of it."

Here, indeed, is a work that should appeal, not only to the Knights of Columbus but to all the Catholic laity, the work of forming a righteous public sentiment on the question of education, and continuing to press our views on the national conscience until the question is settled on the basis of honesty and justice.

The above from a big Catholic paper published in San Antonio, Texas, under the "approbation" of two Rt. Rev. D. D.'s, and it was sent me with the above marked in it.

As between Catholic and Protestants, as such, the Catholics have been kinder to me. No Catholic, so far as I know, has ever sanctioned one of the various imprisonments of me. A big fat Catholic priest full of good liquor and fine grub was my

friend when I was in the penitentiary in Columbus where he came as special chaplain to his people, and I, an atheist, was the only man in the penitentiary who was not a Catholic that he took any interest in.

The only preacher that I have seen in 40 years, that I loved was an Irish Catholic priest named Martin Mahoney, he and I being Prohibitionists together.

But I have no more confidence in the Southern Messenger than in any other paper that carries liquor and saloon advertisements as it does. It advertises one grocer who sells "meat, lard and supplies for the church."

"The supplies for the church" are the crackers and liquor that the priests, plainly sustained by the New Testament, say are the actual flesh and blood of Jesus Christ.

The priests give to the people the "flesh" that is made by millers and bakers, while the priests swallow all the blood that comes out of grapes and is allowed to ferment until it becomes "bug juice" that changes a man into a vehicle by making him "a little buggy."

"His Grace" as meaning a preacher, will be applied to Campbellite preachers in Lexington just as soon as they get the people thoroughly trained in calling them "Rev. Dr. Soandso, D. D."

This son put up by the Messenger is very specious and plausible, but it simply means in plain English, that the Catholics having despaired of getting the Catholic Bible into the public schools would rather turn the whole thing over to Jews and infidels than allow the Protestant Bible to go into the public schools.

Their pretense that they "do not want any division of the school fund, pro rata" is not true. They demanded, and got such a division of the city school fund in Lexington, and had their separate schools, and if they did not have such a division of all public school funds it would be because they could not get it, or did not believe that the Catholic church could have as good schools as all the others combined.

It is no more true that agnostics are a sect than that Kentuckians, or Democrats or butchers are a sect. Sectarianism is a word that has no meaning apart from religion, and agnostics are opposed to religion.

The trend of all Protestantism is to Catholicism. Episcopalians are becoming Catholics, and all Protestants as far as they become rich and fashionable are becoming Episcopalians, and Campbellites are affecting the style of Episcopalians, and if ever the Catholics get in power, as they are, likely to do with Roosevelt to help them, the Catholic Bible will be the main book in all public schools.

### SUICIDE OF AN INFIDEL AND A PREACHER

Manatee, Fla., July 3rd, 1905.  
Charles C. Moore:

This section has lost two Free-thinkers by death in the last few months, both Swedes.

The first was Hena Madison, a carpenter. He was past middle age and in bad health and discouraged. He went from here to Tampa and, not improving any, went out to the railway and as the train passed by got down and placed his head on the rail and was killed by the wheels.

The other was A. P. Young. He also was getting old and had not been able to work for several years. He died yesterday of consumption. I was with him several times each week for two years. As the disease progressed he wished the more for death, realizing that his usefulness and the enjoyment of his life had passed, but he had no anxiety or fear about the future. I was with him when he died. Except a few long gasping breathes he passed away as one going to sleep, seeming to have no pain. Both were quiet, peaceable and honest men and as long as they were able to work were good workers.

The preachers may howl about Madison's suicide but they can not honestly assail their characters. Neither can they tell of any horror they had of death, or dread of the future, consequently they will say nothing of them here, whatever they may tell about them in some other section of the country.

I am waiting anxiously for Dr. Wilson's book.

ANDREW COOK.

In the same mail in which that came was a letter from Fort Smith, Arkansas, containing a clipping from the Fort Smith Times, telling of the suicide of Rev. Frank M. Keen, of the Methodist church, who seems to have been a good man.

If your subscription is due we wish you would please remit and have us the postage of notifying you.

Send in your subscription NOW.

### A LETTER AGAINST THE RICH.

I have received the following extract from "What he will do with it" by Alfred Henry Lewis, in Comstockian for July, 1905:

"Let us consider young Mr. Hughes, fellow in connection with that famous Bible class. The church has even been the hunting ground of hypocrites, and it is the Bible that most wars against scribe and Pharisee. The word remembering how often Satan clothes his servants in the livery of heaven, sniffs at every pretense of religion, and particularly when made in a loud voice and by a very rich man; for the very old world bears in mind that nine times in ten when it bought a gold brick the goods came wrapped in a tract."

To those readers of the Blue Grass Blade who can get at the Comstockian, the whole article is well worth reading.

WILLIAM COOPER.

Milo Maine.

Chanute, Kansas, July 9, 1905.

Blue Grass Blade:

Dear Friends—I herewith enclose you a sweet "Bottle," to pay for the Blade from last May to May 1906.

I am now in my 70th year and I am well and happy, as I make myself, by doing right because it is right, toward my fellow-men.

I believe in being temperate in all things, because that will keep us healthy and happy. I believe all that is always was, and always will be; no beginning, no end, no God or future state of existence.

My object in life is to do all the good I can, here and now, for the betterment of animals as well as of human kind.

Now Brother Moore, I am going to try to live so that I may reach my 100 years, and as you are younger than I am I hope you will do the same.

How I would like to step into your home at "Quakeracre" and have a talk with you and your good wife.

Love to all. C. E. ALEXANDER.

Come to see me right away or any time. I would rather have you for my guest, than to have Edward VII. We believe exactly alike and I would rather have all the sun and moon like you in sympathy with me, than have our friend Teddy's job.

It is early in the morning and just as soon as I finish this and drop it in the mail box (R. F. D.) I am going to go to help to harvest our crop. I have fine health, but sometimes I get down in spirits and feel like a poor fellow.

Followers of Alfred noticed me, that I have already lived too long and ought to be chloroformed.

I believe I would stand a chance to live one hundred years if I wanted to, and if I can just get enough people to stand by me, as you are doing, to pay for the publication of the Blade I will live to live one hundred years and will try to do so.

The fate of dear old Brother and Sister Grace, editors of "The Free-thought Magazine," that we infidels let suicide because they were starving, and the fate of Watson, Weston, and of Dr. Hammer, that "Liberals" so neglected and are still neglecting, so discourages me that I don't know how long I will live.

Love, July 12, 1905.

Blue Grass Blade:

Dear Messrs. Moore and Hughes—I called at your office and had the pleasure of meeting Mr. Hughes, but not the dear Charles C. Moore.

I am a dealer in Southern fruits, and take orders for oranges. Coming to Lexington as a combination of business and pleasure, and more of the latter. I hope I shall be fortunate enough to shake hands with Mr. Moore this summer. He can tell my ideas of things better than I can.

We have a handful of infidels in our neck of the woods. Some are too honest to say they are not, but they are not quite honest enough to tell the truth and say they are. Still they like to read the Blade. They say Mr. Moore is a good and honest man, and they admire the plain English he gives a fellow when he deserves it.

I like all of his writings. I don't know whether I am an infidel or not, I do not belong to any church. I call myself an infidel.

The meanest people I ever saw are church people. My dealings with anti-church people, all my life, has been more satisfactory than with church people.

The more fuss a man makes about his religion the more you ought to watch him in business.

The greater the Christian the meaner the man is in business. I may not know what a Christian is, but I suppose it is one who belongs to the church and believes the Bible. Can a man be a devil and a Christian too? Christians say a hypocrite is not a Christian but where is the line? Who can tell the Christian from the hypocrite? They all look alike to me.

I will send you a box of oranges

when they are ripe.  
If we don't meet in this life I do not care if I never meet at all. I am not consoled by any promise of meeting in another world.  
Yours truly,  
W. F. BOZEMAN.

I am glad it's not Bozeman. A Christian is one who pretends to believe in the divinity of Jesus Christ. I have seen some good Christians and some bad infidels, but the real infidel is generally a good man and the worst people I have ever known were Christians.

Yelvington, Ky., July 12, 1905.

Mr. Charles C. Moore:

Dear Bro.—Enclosed \$3.—two for B. G. H. and one for Dr. Wilson's book. The Blade has my best wishes. I hope that Mrs. Henry, Mrs. Chose and Dr. Wilson will not conclude, like Judge Ladd, that they have exhausted the subject of enlightening the world on priestcraft and superstition.

I don't know who suggested the term "yellow peril," but if the yellow masses had the greed for plunder that the Christians have, we certainly would be in danger.

The little Japs have demonstrated that they are, in war, our equals if not our superiors, and we had better try to educate and civilize our own people, before we send missionaries to them. The Russians relied upon prayer and the Japs on cannon and shells.

Respectfully,  
T. D. RUTLEDGE.

### NOT THE OSLER VIEW.

Al! nothing is too late

Till the tired heart shall cease to pal-

itate.

Cato learned Greek at eighty; Sopho-

cles

Wrote his grand Oedipus, and Simon-

ides

Bore off the prize of verse from his

When each had numbered more than

four-score years;

And Theophrastus, at four-score and

ten,

Had but begun his characters of men;

Chaucer, at Woodstock with the night-

ingales

At sixty wrote the Canterbury Tales;

Goeth at Weimar, toiling to the last,

Completed Faust when eighty years

were past.

These are indeed exceptions; but they

show

How far the gulf stream of our youth

may flow

Into the Arctic regions of our lives,

Where little else than life itself sur-

vives!

—Longfellow.

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